VOL. I. SEPTEMBER, 1886. No. 9.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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A Monthly Magazine of Liberal Christianity.

VOL. I. SEPTEMBER, 1886. No. 9.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

The new Western Unitarian Association has established its head-quarters in Room 29, Montauk block, 115 Monroe street, Chicago. Hereafter the office of the UNITARIAN will be there. Correspondents will please take notice.

The next biennial meeting of the National Conference of Unitarian and other Christian churches, will be held at Saratoga, N. Y., September 21—24. To any who have ever attended these great national gatherings of our body (and what Unitarian has not?) we need say nothing of their attractiveness. From twelve to eighteen hundred leading Unitarians from all over the country brought together for four days! Congregations at the meetings that fill the largest church in Saratoga, full, galleries and all, day and evening! The best sermons, papers and addresses that the denomination can afford!

There are reduced rates offered, we understand, on some of the more important railways, and reduced prices at the United States and some other hotels. For information on these matters and others, address the Secretary of the Conference, Rev. Russell N. Bellows, Walpole, N. H.

We wish particularly to remind our readers that these National Conferences are designed to be *representative* of *all* our churches, East and West, North and South. Every church in our body is asked to send to Saratoga its minister and two other duly accredited delegates. If any society has not received blank credentials, let it send for them forthwith to Secretary Bellows. If any that have received blanks have not yet appointed their delegates and sent on to the Secretary a record of the same, let them attend to the matter at once. As answering a question which has come to us from several quarters, we will say that representation in the National Conference is not conditioned on any payment of money, present or past.

Before the next issue of the UNITARIAN appears, the Conference will be over. We trust to be able to give our readers an account of a meeting both large in number and full of inspiration to all who attend.

In the *Christian Register* of August 12, Mr. Spaulding, Secretary of the Unitarian Sunday School Society, gives information of a "Lending Library of Sunday School Reference Books," (130 volumes), which he has collected and put in readiness for general use, at the new office of the society, 25 Beacon street, Boston. The books can be consulted at any time free of charge in the library room where they are kept; but in addition to that, for the trifling sum of 5 cents a week any worker in any of our Sunday schools in Boston or vicinity may take out any book (except a few of the largest and most costly) for home use.

This is an excellent move; though, as we understand, it only directly benefits Boston and neighborhood. But why should not the suggestion be taken up in other places? We see no reason why, in every city where there are two or more Unitarian churches and Sun-

day-schools, there should not be established such a library. Indeed such libraries, more or less extensive, seem practicable in our individual churches. Why not? For a list of the books in the Boston collection, see the *Register* of date named, or write to Mr. Spaulding.

In the February number of the UNITARIAN, we called attention to several plans for cheap churches, mentioning among others, one which had been prepared by Peabody and Stearns of Boston, for the A. U. A., or, rather, for the Building Loan Fund, for missionary use. The society in Midland, Mich., have just completed and dedicated a church built after this plan. The seating capacity is, in the auditorium, some 120, and in the beautiful large parlor, separated from the auditorium by an arched opening with heavy curtains, easily 60 or 80 more—making a total capacity of about 200. Besides these two rooms, there is a kitchen and a fine large vestibule. The contract price for the whole was only two thousand dollars, yet the church is remarkably well built, and is, both inside and out, one of the most charming and perfect bits of simple architecture we have ever seen. We have for years been talking about "the coming church", and "the ideal cheap church", which should combine adaptation for use, low cost and real art. If we have not reached it here, we have at least taken a long step toward it. It is a hopeful sign, that so much attention is being given to this subject, as several other successful churches of somewhat like character, both West and East, erected within the last three or four years, prove.

The August number of the *Unitarian Review* opens with Joseph May's able and satisfying paper read before the Berry Street Conference of Unitarian ministers, in Boston, in May last, on the "The Twofold Symbol of the Godhead." In an age when so many religious thinkers who claim an advanced position are floundering in the quicksands of Spencer's self contradictory metaphysics of the Unknowable, and thus losing God as anything more than a sort of vague, unintelligent, unintelligible Cosmic Force, who, or rather which, can stir no religious emotion, and to whom, or rather to which, prayer offered can be only empty words, it is a delight to find one's self in the presence of a writer who has gone through all that and stands on the other side, on firm ground, where God becomes quite as certain, quite as central, quite as inescapable in the soul's universe as the sun in the physical universe, and knowledge of God the most absolute and verifiable of all knowledge,—and God, too, who is Spirit, and is therefore to be conceived of and spoken of under symbols of spirit, that is under symbols as high as those of Intelligence, Will, Justice, Love, so that we may be sure that when we describe him by such words, or call him Friend or Father, or pray to him as to one who knows and cares, we are not doing an untruthful thing, but a truthful.

We should be glad to reprint Mr. May's paper if our space permitted. As it is we can give only a single paragraph. Speaking of the "personality" of God the writer says:

> "The fact to which it [the word 'personality'] points is real, or else, in a religious sense, we have no God. It is impossible to worship, to love, or to imitate a mere force, however mighty, a mere presence, however 'deeply interfused'. Such conceptions may impose on us a mysterious awe, perhaps; but the object of worship must be intelligible, and we must feel it to be superior to ourselves, which a non-personal agency is not. We can adore and love only a *Being* whose the force and presence are, of whom they are the manifestation. The object of worship must be essentially of the same nature with ourselves, or we cannot understand it, we cannot sympathize with it, we cannot adore it; above all, we cannot imitate its qualities or obey its behests. God is then, at least personal; and in the quality of His being He can be no more".

Says Lotze: "Impersonal spirit is impossible."

In view of the war spirit that has been so manifest in the country for a month or two past the following comments of the *Chicago Herald* are suggestive and timely. They help us to see in a new

light how vast and important is the work our schools and homes, and especially our churches, have yet to do everywhere. Says the *Herald:*

"The war spirit is active, yet it is almost impossible to enlist it in behalf of needed reforms at home. All New England has been ready to fight Canada at an hour's notice within the last sixty days, and when it was suggested, a fortnight or more ago, that Mexico might have to be chastised, men in every part of the country signified their willingness to join in the enterprise without taking the trouble to learn the facts in the case. Men like war.

"How different is the response which meets a suggestion of peaceful warfare against wrongs of undoubted gravity with which everybody is familiar. No one moves. No volunteers step out and announce their willingness to carry the standard. There is sullen indifference everywhere. All are too busy with their own affairs. The injustice may be glaring, the burden may be heavy and well understood, but the incessant labors of good and great men are necessary for years before the fact that a war is in progress can be brought to the serious notice of the masses".

So it should not be. The moral in men should be so trained that they shall take fire at wrong, and burn to redress it in peaceful ways. The war spirit should not be suppressed : it should be put under the control of reason, conscience, love. It should be turned to noble uses. Here is the great work of religion,—to make men knights of peace, heroes of reform, soldiers of truth and justice ; to create a chivalry of duty and service ; to enlist men, women and children in life long campaigns against falsehood, evil, intemperance, everything that degrades and destroys our fair humanity.

NOTES ON THE WESTERN SITUATION.

In the last number of *Unity* (Aug. 28) Mr. Gannett proposes a plan for healing the division in our Unitarian ranks in the West. We read the plan with eagerness, for none would be more glad than we to have all made harmonious among us again. But, alas, the disappointment ! What is the plan ? It is the same one proposed by Mr. Gannett in Cincinnati, viz. (1) to keep, without change, the ethical basis adopted there ; and (2) to adopt (presumably next year) a statement to be prepared by a committee, giving their judgment as to what a majority of the persons in the Western Conference individually believe about God, worship, and so on.

We must say, we are astonished that our brother thinks this plan has a single element of conciliation about it, or looks in the slightest degree in the direction of producing harmony. Let us see. What did the minority brethren at Cincinnati ask ? They asked the Conference in some simple way to declare its *purpose* as an *organization* to be *Christian* or *theistic.* That it refused to do, but instead declared its purpose (its purpose as well as its fellowship) to be ethical and only ethical. The present plan for harmony (!) proposes not to retreat from that declaration by a hair's breadth. But, it will consent to *add* something *to* the declaration. *What* will it add ? Anything that any body in the minority wants ? No. It will simply add an attempt to meddle with the private beliefs of the individuals who make up the Conference. When the same plan was proposed in Cincinnati, we replied that the Conference had nothing to do with the individual beliefs of the people in it. Every man's individual belief is something for which he is responsible only to himself and his God. The business of the Conference is simply to make clear what it, the Conference, stands for, that is, what is *its purpose* or *aim as an organizaton ;* that is legitimate, that it is bound to do. That is as far as it may legitimately go.

No, the minority party at Cincinnati were alienated from the Conference, because the Conference deliberately refused any longer to march under the Christian or theistic flags under which it was organized and had marched so long, and instead ran up a banner solely ethical. Those who have been alienated will return to their allegiance to the Conference again just as soon as it restores the old flags to their place. But let nobody deceive himself by supposing that any investigation and report made as to how large a proportion of the individual members of the Conference have theistic or Christian flags at home, will help the Conference toward

a solution of its difficulty, or result in anything but added confusion.

We notice that the *Register*, in printing the article on the Western issue by the clergymen who were present at Chautauqua, intimates its impression that the *Unity* friends would hardly be likely to accept that presentation of their side of the case. It is not surprising that our contemporary should think so, because it is *not his way of stating their side.* Nothing could well be more curiously contradictory than—(1) the *Unity* men's own statements, and (2), the *Register's* defense of those statements. The *Register* defends the new basis of the Western Conference as sufficient, on the ground that Unitarianism necessarily and of course includes both theism and Christianity. *Unity* adopted that basis in order that Unitarianism might henceforth distinctly hold the opposite, viz.: that Christianity and theism are *not* necessarily, or as a matter of course, included in it, that nothing is necessarily, or as a matter of course, included in it but ethics. There is this hope for the *Register:* It seems after all to *mean*, at least when it is its best self, much the same, that we do: *Unitarianism necessarily theistic and Christian.* But if it persists in its attempt to make out that the action of the Western Conference at Cincinnati meant that, or that the Ethical Basis Movement in the west means that, it has a hard task on hand. We trust our contemporary will not continue this bootless attempt, but will come out and say frankly and clearly what never so much needed saying as now, and what will do more than anything else can to help us out of our present misunderstandings and trouble, that *Theism and Christianity are, always have been, and still must be held to be essential in Unitarianism.*

The statement in brief of the "Issue in the West," printed on another page over the names of the Lakewood ministers, and followed by quotations from the printed utterances of leading Ethical brethren, will let our readers see something of the gravity and importance of the questions involved in the present discussion going on in our body. We notice, on the part of some, a disposition to turn away impatiently, calling the whole matter a mere "quarrel" or "wrangle" over things "unimportant." Strangely enough a few even treat the matter as if it were a mere *personal* quarrel. But such ways of speaking or thinking are as unwarranted as they are unworthy. There never was a discussion more purely and solely a matter of principles than this. There never was one less local in its real significance than this. There never was one less personal in every essential element of it than this. Of course, it is impossible to prevent principles from getting some identification with persons and places, since it must be persons, living somewhere, who utter and defend the principles. But that does not make them personal or local. And so far from the questions before us being trivial, it is but sober fact to say that they go down deeper and touch more vital issues than any previous discussion in the history of the denomination. Were the great theological questions which Channing discussed trivial? With more reason we may call them so than we may call these trivial. No, we have not a light but a very weighty matter before us—one worthy the attention of our ablest and fairest minds—one, the settlement of which, one way or the other, must affect our career as a body more vitally than it has been affected by any question we have ever been called upon to face. Indeed, we have at last got down to the deepest of all possible religious questions—namely, Is Christianity substance or accident? Is theism fundamental or only incidental? Is belief in a God of justice and love to be subordinated to belief in justice and love? Is worship secondary and ethics primary? or are ethics and worship both primary? Deeper than these questions, nobody can go. Questions on which the very life of religion more depends, nobody can find. Thus it will be seen how utterly lacking in comprehension of the situation and in justice to all interests concerned is it for any to use

such words as "quarrel", or "wrangle", or "personal affair", or "mere local matter", in connection with the discussion of the issue now before us as a body.

The discussion must go forward; it cannot stop where it is. The gravest danger threatening us at all is that of an attempt to suppress it, or to cover up anything, or to turn attention aside to false and misleading issues.

The discussion which has gone on already, even with all the misconceptions which have been thrown around it, has done good, there are many signs of that in every direction. But if it can be carried on to the end, with fairness, candor, dignity,—carried on until we all find out just where we stand, and what we have got to stand upon, it will do vastly, almost incalculably, more good still.

THE FIRST UNITARIAN CHURCH IN ENGLAND.

As I have shown in a recent article* the general Unitarian movement in England was a gradual liberalizing among the congregations of the old English Presbyterianism, very much as the Unitarian movement in America was a liberal growth in New England Congregationalism. There is, however, another curious similarity between the two movements, that in each case the first overt decisive stand was made not in either of these old Puritan bodies, but by an Episcopalian. Just as the first avowed Unitarian in New England was Dr. James Freeman, rector of King's chapel, Boston, so the first to set up a distinct Unitarian church in England was Rev. Theophilus Lindsey, vicar of Catterick in Yorkshire, who in 1774 gave up his church living, and going up to London founded "Essex Street Chapel."

The story of Theophilus Lindsey is one of those stories of noble simplicity and fidelity to truth which deserve to be cherished in our churches. His training was not of the kind most likely to make a strong man, for his mother had been brought up by the old Countess of Huntingdon, Whitfield's supporter, and the great family were still very kind to her, sent her boy (who was born in 1723) to school, and then to Cambridge, and used to have him amongst them in his vacations at their mansion, as a sort of petted dependent. Then, when he left the University, he was made domestic chaplain to the Duke of Somerset, and afterwards tutor to the young Duke of Northumberland, and finally settled in a comfortable family living in Dorsetshire. A kindly, scholarly, refined man, a favorite among them all, this was just the kind of lot which was about least likely to make a man deeply anxious in seeking the truth, or especially conscientious in suffering for it. His parish was just the kind of berth for the genteel clergyman of those days; there was plenty of good society, and his predecessor had been one of the easy-going school, a man who maintained a bowling green and kept open house for the neighboring squires. But Theophilus Lindsey's was one of those natures that do not easily spoil. Through all his patronizing by noble personages, he kept his simplicity and his unworldliness. When he entered on the living, he quietly set himself there to the earnest faithful life of a true minister of Christ. He and his wife, the daughter of a grand Yorkshire archdeacon, but a lady like-minded with himself, began practicing the utmost frugality that they might have as much as possible to spare for doing good amongst the poor. In a little time, however, he changed this living for one at Catterick, and here he still worked on in the same fashion, preaching, visiting the sick, lending and giving books, helping the poor with medicines, loving and beloved by all. His ministry at Catterick is worth remembering, if only for the fact that here, in 1764, he opened the first Sunday school in England. Robert Raikes, of Gloucester, is usually named as the founder of Sunday schools, but Raikes did not begin his school till 1780, while sixteen years before, Lindsey was, every Sunday, in a room of his own house, gathering the poor children of his parish together for instruction.

*THE UNITARIAN for May, p. 117.

During all this time, however, a cloud was rising up which was beginning to darken the good man's happiness. He was a deep student of the Scriptures, and it had begun to grow upon his mind, that there was no warrant in them for some of the doctrines to which he had subscribed in the Church Articles and which he had to read in the Church Service. Especially was his mind disturbed on the subject of the Trinity. Gradually he became convinced that it was a mere corruption of Christianity, and that there is simply one Almighty God, He whom Christ addressed as the Heavenly Father. He consulted some of his brother clergymen about it. To his surprise he found that many of them thought as he did, but one and all made light of the matter, and advised him not to trouble himself about it! He found that his own father-in-law, Archdeacon Blackburne, shared his views, but the archdeacon had no idea of giving up his living for it; and Lindsey's friends urged upon him that most insidious argument of all, that for the sake of the Church itself he ought on no account to think of leaving it, but to stay in it, and work with those who were trying to widen and reform it. His mind was not easy, but for the time he gave way, and finding that a number of clergymen were getting up a petition to Parliament for relief from subscription to the Articles, and for permission to make changes in the liturgy, he remained where he was and joined heartily in their movement. His father-in-law, Archdeacon Blackburne, had a little while before published a book called "The Confessional," in which he had argued very strongly against the setting up of confessions of faith in the Protestant churches, and especially against requiring subscription to the Church Articles; and this led to a meeting of the clergy in London, and the formation of an association for petitioning Parliament and obtaining some change in the law. This association, from the place where it first met, was called "The Feathers' Tavern Association." Mr. Lindsey took charge of the petition which they drew up, and himself went with it up and down the country, endeavoring to get his brother clergymen to sign it. He had very poor success, however. Most of them did not want any alteration, many bitterly attacked him, and of those who wished for some change, the greater number were so timid that they did not like to give their names. The result was that the "Feathers' Tavern Petition" only received about 200 signatures from clergymen, with about fifty others, and though many of the clergymen were men of very high reputation, and though the petition was supported by some of the ablest members of Parliament, the House of Commons refused by a vote of 217 to 71, even to receive it. The petitioners generally said they must try again, and keep on trying till they got the reform they wanted—anything rather than go out. Alone of them all, Theophilus Lindsey saw his duty and did it; he saw clearly enough that there was no chance whatever of any change being made, and that it could not be right for him to go on repeating, Sunday by Sunday, prayers and creeds about the Trinity which he no longer believed; so, without taking any further counsel, he sent in his resignation to the bishop. Everything was against him; the bishop wrote him a long, kind letter urging him to remain in the Church where he was. But his resolution was fixed, and he kept to it. His brother liberals protested, old Archdeacon Blackburne stormed, his aristocratic patrons laughed incredulously, his poor parishioners pleaded and wept, but all in vain. In December 1773 he gave up his vicarage and left Catterick. He had spent his income so freely in charity among the poor, that he had to sell his furniture and books in order to meet the expense of journeying to London; and he went forth into the world with just twenty pounds a year to fall back upon.

It is not easy to realize in these days all that such a change meant then. It was not merely poverty; it was not merely the change from a good living in a pleasant country parsonage to a

poor London lodging, and no certain living at all. It was that he was so utterly alone. He avowed that he did not believe in the Trinity,—he was a Unitarian, and he wished to preach Unitarianism. A generation later there were scores of Unitarian congregations, which would have welcomed him to their pulpits, but at that time there was not a single one! The old Presbyterian congregations were mostly coming to that way of thinking; here and there a Presbyterian minister was openly preaching it, like Dr. Priestley who was the minister of the Mill Hill congregation in Leeds, and whose friendship Mr. Lindsey had already made. But even among these Presbyterian congregations it was a strange and novel thing, and there was not one place of avowed Unitarian worship in England.

Theophilus Lindsey resolved to establish one. The mere project of such a thing aroused attention. To deny the Trinity was still a crime punishable by law, and though the law had for a long time not been enforced, still Lindsey's public proposal brought it to mind again ; however, he went right on. He hired an old auction room in a little street off the Strand, friends helped him with money—dissenters for the most part—hardly a penny did his old Broad Church friends give him, and the room was fitted up as a chapel. But even then, he and his supporters had hard work to persuade the Middlesex magistrates to license it for preaching ; they did not dare to make any public announcement of its opening, serious fears were entertained of a disturbance, and for months it was known that an emissary of the government attended to report what was said and done.

Lindsey's friends had prophesied that if he left the Church his usefulness would be gone, and that he could do far more to advance his views by remaining where he was, like the rest of them. Time showed who was right. Of all those Feathers' Tavern petitioners, the only one who made any mark upon the religious thought of the time was Theophilus Lindsey, the one who went out. The rest are forgotten. Their liberal views, contradicted by their own words every time they signed the articles or repeated the creeds, made little impression ; Parliament never made any change in subscription, and the whole Latitudinarian movement gradually died away.

On the other hand, Lindsey, in that little auction-room, succeeded beyond his expectations. That Essex Street Chapel became a notable place ; to it gathered numbers of the leading liberal thinkers of the time, barristers, members of parliament, scientific men ; and from the earnest, thoughtful, honest preaching of its minister went forth an influence that was carried to many a part of England, and not only taught men to think, but taught them to be more open and faithful in speaking out their thoughts. For nearly a century it remained the Central Unitarian Church of London, and when at last, a few years ago, the home population had drifted finally away from it, it was turned into an Unitarian headquarters, and at "Essex Hall," as it is now called, opened this same year with our new Unitarian building in Boston, any American Unitarian will be welcomed by the Rev. Henry Ierson, the secretary of the British and Foreign Unitarian Association. B. H.

RELIGIOUS STUDY CLASSES.*

I. THE NEED.

It is proposed, in this and two or three succeeding papers, to consider the study of religious literature as an essential part of church work.

Through all the centuries, whatever changes may have taken place in the spirit and aims of the Christian church, she has ever stood for the promotion of the spirit and practice of worship and for the inculcation of moral and religious truth.

Indeed, through many centuries the church claimed to be the *only* authoritative teacher of morals and religion. This claim, tacitly allowed in the past, has with some modification in our day, and especially in this country, come to be openly admitted. The American

* From a pamphlet of same title, published by the Women's Western Unitarian Conference.

government in organizing and putting into operation her public school system says in effect: "We recognize the prior claim of the church to the departments of morals and religion. These we leave in her hands, while the state assumes responsibility for the secular education of her citizens." Thus we find recognized in our modern life two distinct educational agencies, each with its own province clearly defined. The church is responsible for moral and religious culture; the state for all else that comes under the head of public education.

The boundaries being thus established, the state proceeds to make provisions for secular education through primary, high school and university instruction, including provision for the learned professions, agriculture and the mechanic arts, but *leaving wholly out of the account any definite instruction in religion or morals.* This she leaves to the churches. She sees to it that facilities are afforded for reading the literatures of all nations, ancient and modern, the Bible of her own people alone excepted. She teaches at public expense all history save that which has been most central in the world's life, viz: religious history, christian and non-christian. She finds a place in her curriculum for all possible "ologies" save the highest of all, viz: theology. She has a place for all philosophy save a philosophy of religion. She furnishes telescopes and microscopes and laboratories for science to investigate the physical forces and facts of the universe, while the most momentous fact and force of all—the soul of man, with its infinite hopes and fears and longings, and its omnipresent imperatives, "ought" and "ought not," is relegated to the churches for an answer to its infinite questionings of origin and nature, destiny and duty.

What are the churches doing in those departments of education for which they have assumed responsibility, the departments of ethics and religion, which constitute the deepest and most vital half of education, since they pertain to the soul, furnishing it hope and joy and inspiration, and laying the foundations of enduring character? What are the courses of study which they have laid out? What their appliances and aids? The answer is suggestive; shall we not say startling? Instead of the systematic eight years of carefully graded primary and grammar school secular instruction which the state gives, under trained teachers, the church provides for the moral and religious education of her children, the unsystematic half-hour once a week of Sunday school talk by any one who will volunteer as teacher. Instead of the four years of vigorous, persistent study in the high school, the church offers nothing. The pupils have grown out of the Sunday schools and have found no niche in the church which they feel is theirs. And then for all the other long years of scientific, literary and professional study, with work carefully mapped out and graded, which the state furnishes, the church offers in her department of morals and religion what? Simply the sporadic and too often wholly unsystematic work of the Bible class or Sunday school adult class —work, if work it can be called, for which in too many cases no one makes any preparation or feels any responsibility except the leader—the class moreover being frequently crowded into the brief space of time between the Sunday morning service and the dinner hour, no one attaching any special importance to it, and as a result few getting any large or lasting good from it.

And then what has the church to offer instead of that overwhelming mass of secular literature which forces itself upon the attention of adult men and women who have left school and college behind,—the daily and weekly paper, the monthly magazine and review, and cheap books innumerable, upon science and literature, art and fiction?—and what in place of lyceums, popular lecture courses, night schools, literary clubs, scientific associations, home study classes, and free public libraries and reading rooms? Is not the church's vast and responsible task of fostering Christian worship, building up righteousness and promoting human helpfulness, one which demands instrumentalities and agencies

as large, varied and carefully planned as the agencies needed in imparting secular instruction? And yet in place of all this vast array of secular agencies what has the church to offer? The weekly sermon! Of course there are religious papers for such as choose to subscribe for them, and religious books for such as wish individually to buy them. But the church as a church has to offer, as a rule, only the weekly sermon, and, in many of our Unitarian churches, even that for only ten months in the year.

With such a condition of things in our own liberal churches, and only slightly better in some of the other denominations around us, is it any wonder that the world concludes that religion is not of much consequence, not worthy of much thought or time? With the church virtually confessing by the very poverty and meagreness of the work which it undertakes, that it has not much of importance to do, is it any wonder if outsiders, and even its members, especially its young people, conclude that physical science and secular literature rather than ethics and religion are the first and most necessary things to be thought about? Any wonder if few young men, fitting themselves for their life's work, join churches, while many crowd into the college and university? Any wonder if there are many candidates for the law and medicine and journalism, but few for the ministry? Any wonder if as people grow intelligent they are very apt to care less for churches? Any wonder if even church members organize in our churches the weekly or fortnightly club to study only secular literature, or history, or art, or science, instead of those great life-forming, character-moulding subjects which the church ought to be all aglow over, pressing them constantly and with an earnestness and enthusiasm that knows no abatement, upon old and young,—such subjects as moral and religious culture, duties to self, to fellowmen, to God, to the generations coming after us, great problems of religious thought, histories of important religious movements in the world, lives and influence of the great and noble men of all ages, who have carried the world forward on its moral and spiritual side, practical philanthropies, charities, reforms, beneficences?

Evidently the church, as a teacher of morals and religion, is not keeping pace with the state as a teacher of secular knowledge, either in the amount of work she undertakes to do, the thoroughness with which she does it, or the interest which her work commands. Ought this to be so? and, if not, how can it be changed?

Interest in any subject grows with knowledge, and the only way for religion and morals to take the place they ought to hold in popular estimation, to take rank in importance with science and history and literature, will be for the church to awake to a sense of her responsibility, and do for the study of ethical and religious literature, religious history and religious philosophy what the state has done and is doing for secular literature, history and science.

Is this feasible? Why not? True, the church cannot command a part of five days in the week as secular learning does through the schools; but the state recognizes the church's absolute right to all of *one* day in the week. How little of that one day has ever been put to use; how much might be done with it if carefully husbanded! Let the church keep steadily before herself, until she realizes it, her vast responsibility as *the sole recognized public teacher of moral and religious truth;* then let her set earnestly about meeting that responsibility. Let her call to her aid the clearest thought, widest scholarship and deepest spiritual insight she can command, carefully to plan and inaugurate systematic courses of study in her special departments. Science and history, art and literature, as such, she may well leave to the instrumentalities already in operation—to public school and college, lyceum and lecture platform, magazine and newspaper, literary club and scientific association, home study class and Chautauqua circle. But for ethical and religious literature and history, art and philosophy, the

church is solely responsible; and surely the field is broad enough to tax her utmost ability. The difficulty will not be for her to find interesting and valuable lines of study, but to choose out of the superabundance which offers, that which is most vital. E. R. S.

AN EVENING PRAYER FOR CHILDREN.

Father, now the day has gone,
And the shades of night are falling,
All our play and lessons done,
All our wandering thoughts recalling—
Trusting in thy love and care,
We would come to Thee in prayer.

We would render thanks to Thee,
For our parents' tender love,
For our land of liberty,
For our hopes of heaven above,
For the pleasant light of day,
Stars that shine, and birds that sing,
Flowers that bloom beside the way;
God who gives us everything,
Hear our prayer and lead us on;
Father, bless us every one.

A. S. Thayer.

THE NEW THEOLOGY.

AN ADDRESS DELIVERED AT THE LAKEWOOD SCHOOL OF THE NEW THEOLOGY, SUNDAY AFTERNOON, AUGUST 1, 1886, BY J. G. TOWNSEND, D. D.

My Friends: Some of you are aware that he who stands before you now is regarded by many as the most dangerous man in western New York. It is not long since a good Methodist preacher said that I was doing more harm than Robert Ingersoll himself.

What is my sin? What is my crime?

This: That I am a preacher of what is popularly called the New Theology.

From this it would seem as if the New Theology must be an open or a secret infidelity. Is it such? On the contrary, it is devout, reverent, religious. It teaches men to keep their hearts close to the great heart of God.

But—and this is the real trouble with it in many eyes—it does recognize that there are and must be intellectual differences among men. The Germans say you cannot put two heads under one hat, and certainly all human minds cannot run in the same channel; though there is doubtless a tendency for men to think more nearly alike about matters as they become more really intelligent concerning them.

The New Theology does not attempt to overthrow existing churches, but only to ameliorate and soften their hard doctrines. The New Theology undertakes to spiritualize the churches, to draw and gather together the coals that are scattered here and there and blow them into a living flame. The New Theology desires to kindle in the churches the spirit of Jesus Christ, which spirit has deserted only too many of the popular congregations of to-day. How true it is that in our large cities the wealthier churches are tied together by social threads, and you will find there very much of artificial life and frivolity. In these churches religion is not so much a realty as a reminiscence. The New Theology attempts, by a new spirit, to revive these and all other churches.

The New Theology does not attempt in any secret or open way to disparage the Bible.

It rather aims to reveal the Bible and show you the pearls in its casket. But it does try to tear away the hedge of infallibility that keeps a man from going into the garden of its spiritual delight, beauty and joy. The New Theology attempts to show men the fruits that hang upon the ever-living tree of the Bible's spirituality. The New Theology does not say that if you find in this garden a weed you shall declare it a flower! It does not say that you shall lose your honesty when you examine the Bible. It does say that you shall eximine the Bible as you examine any other book. And he who does that will find in it a great wealth of divine inspiration—inspiration from the same God who wrote his wonderful letters in the glittering points of suns and of stars.

The New Theology believes that Christianity is a divine message in the world. It believes that Christ came into the world to reveal God to man in a special and wonderful sense. You ask the question, Is Christianity a development? Yes, because we must preserve its historic continuity. Christianity is natural in the sense that it grows upon

the root of the past. But it is truly to be called a revelation.

It is the flowing of the spirit of God into the soul. There was One who in the fullness of time had a capacity for spiritual truth, for inspiration, as no other had. And as God's spirit surrounds this world of ours as a great sea; so into his large nature the divine streams flowed and filled it full. And there was in the world a God-filled man whose heart touched the heart of God and became the channel through which the inspiration flows to the souls of men.

Once the blossom lingered in the bud; you see how slowly there was the development in the flower. You see how the lingering bud does not open until by-and-by some shaft from the sun's golden bow cuts the calix through and immediately the blossom comes forth. Christianity was such a revelation, for it grew gradually through the ages of the past and blossomed forth in the soul of Jesus Christ. The New Theology does believe in the inspiration of the Bible, but not that God has spoken His last word unto man. The New Theology believes that God speaks to man to-day; that wherever there is a true soul, wherever there is a true mind, that thrusts itself with mighty power against the great problems of life and destiny, *there* God speaks.

The New Theology does not come to us as a new religion, a new gospel, a new Christianity. It comes to us simply as a new explanation of the old truths, of the spiritual facts of our natures. You may ask the question, What is the old theology? The old theology is the old Mediæval explanation of the facts. The New Theology is the present literary and scientific explanation of the facts. The old theology was made many hundred years ago. Athanasius, Augustine and many other men slowly built the system of the old Theology, logically link by link. Do you ask, What is the use of having a new explanation? Because we think the old explanation is not true, not competent, not scientific, not scriptural. Because we believe the old Theology is not the theology of Jesus Christ.

The old Theology of the churches teaches that God is a Trinity, not a threefold manifestation. He might manifest himself in one way, two ways, three ways, or in three thousand ways. But when it is asserted that there are in the divine nature three beings, three souls, three wills, and yet these three souls are one being, and not three beings, it is impossible for the intelligent human mind to accept such an explanation of God, and certainly such an explanation is not taught in the New Testament scripture. It is not hinted at in the Sermon on the Mount.

Then, again, the old Theology has its explanation of man; that man is a bankrupt creature, that man looks to his golden age in the past, that man is not what he once was, that man is far below his pristine condition. The first man precipitated himself down by sin and pulled all the human race with him. And every man that comes into this world comes in a bankrupt. The New Theology says that such a view is incredible, foolish, wicked.

Then take the old theological explanation of punishment. It says man does not get his punishment here, more than in small part, but he gets it in mass hereafter; it says that the punishment of sin is everlasting and infinite. Here is a little boy who comes to years of accountability, he understands the difference between what is right and wrong. He dies, he is lost. lost forever. Here is a man who all his life long has done wickedly, the hot breath of his lust withers the fair flowers of virtue and innocence in many a womanly bosom. Is there a worse man than the seducer? That man goes to the same punishment with the boy, for punishment to one and all is banishment from God, separation from the spirit of God. If any one says the two do not get the same punishment, I reply: You cannot make any gradations in that which is infinite and eternal.

It is a horrible doctrine—as degrading to the character of God as it is benumbing to the conscience and best feelings of men. Thank God, the Bible does not teach it. Jesus Christ preached

constantly the everlasting Fatherhood of God. If I am on this side the line of death, he is my Father. If I have passed to the other side he is still my Father; even if I am a bad man I am still dear to his heart, which can never cease to be that of a Father.

The New Theology does not support itself by the methods of the old theology. The old theology is built upon texts. It is a logical system, formulated by John Calvin, Jonathan Edwards and others, who got it from still earlier theologians. But do you know that if you are ingenious enough, you can take the Bible and build any system out of it you choose? I get letters from all over the country, from Maine to California, with tracts marked, and they say, "Please read this Bible text, or this statement, and you will be converted." Those who send the tracts forget that you can make the Bible mean well nigh anything you have a mind to. As a man said, he could justify suicide from the Bible. He took this text, "Judas went out and hanged himself," and this text, "Go thou and do likewise."

The moral basis of the New Theology is the sermon on the mount; its intellectual basis is knowledge. The New Theology is a new statement. I never can cease to thank the Methodist Church for what it taught me of the deep things of the spiritual life. But I have been taught also by Robertson, Martineau, Kant and many others whose intellectual conclusions were nobler and truer.

Some have thought that the New Theology is Universalism or Unitarianism. To such I care only to say that the New Theology is a new system. I sought for many years to formulate ideas that I dimly saw. I said to my friends, "Christian truth must have a re-statement." But I did not see my way to a formulated statement until the discovery of that broad generalization of science called Evolution. The general principles, not the details, shed a wonderful light upon the question of human nature, regeneration, indeed all the problems of the soul. The New Theology is then a new system, built in a certain true sense upon scientific principles and adopting the scientific method. The Apostle Paul gave us the elemental principle of the New Theology in that far-seeing declaration of his: "First, that which is natural, and afterward that which is spiritual." The Sermon on the Mount interpreted by the spiritual insight of the truest minds and by modern science gives us the New Theology.

I believe in the New Theology because it makes us happier; other things being equal, that system which gives most happiness to the heart is the true system; that system which makes the heart shudder and fear is very likely to be untrue. What is the cause of human sin? One cause is human misery. The miserable are apt to become the vicious and the criminal. One fruitful cause of woman's degradation is woman's sorrow. Make the heart happy and you go far toward making it good. The New Theology is a gospel of gladness.

But some one says to me: Suppose, after all, Mr. Townsend, that your intellectual couclusions are false, and that you are sent down to hell, what then? Well, if I were sent down to hell I would try to behave myself, be a Christian gentleman; I would try to quench some of the fires with my tears, and if possible, plant a few roses among the thorns. But if it be that a man, because of certain intellectual conclusions to which he honestly comes, must be sent down to hell, I would rather be the man that is damned than to be the God that damns me.

THE TAPESTRY WEAVERS.

Let us take to our hearts a lesson—no lesson can braver be—
From the ways of the tapestry weavers on the other side of the sea.
Above their heads the pattern hangs: they study it with care.
The while their fingers deftly work, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding weaver:
He works on the wrong side evermore, but works for the right side ever.
It is only when the weaving stops, and the web is loosened and turned,
That he sees his real handiwork,—that his marvelous skill is learned.

Ah! the sight of its delicate beauty, how it pays him for all his cost!
No rarer, da'ntier work than his was ever done by the frost.
Then the master bringeth him golden hire, and giveth him praise as well;
And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun,
Wherein we are weaving always, till the mystic web is done,—
Weaving blindly, but weaving surely, each for himself his fate.
We may not see how the right side looks: we can only weave and wait.

But looking above for the pattern, no weaver need have fear.
Only let him look clear into heaven,—the Perfect Pattern is there.
If he keeps the face of our Saviour forever and always in sight,
His toil shall be sweeter than honey, his weaving is sure to be right.

And when his task is ended, and the web is turned and shown,
He shall hear the voice of the Master. It shall say to him, "Well done!"
And the white-winged angels of heaven, to bear him thence, shall come down;
And God for his wage shall give him, not coin, but a golden crown. —*Selected.*

ILLUSTRATIONS OF UNITARIANISM.

Rev. Wm. P. Tilden, of Boston, in a sermon recently published, on "What the Unitarianism of To-day Stands For", says:

In common with all other Christians, we stand—
For God;
For the Bible;
For the retributive nature of sin;
For the rewarding nature of goodness;
For the redeeming power of the gospel, and
For the immortal life.

As possibly not quite in common with all other Christians, we stand—
For character as of first importance;
For liberty in religion;
For progress in religion;
For confidence in human nature;
For the pure humanity of Jesus;
For God's kingdom here and now;
For simple, natural, rational religion, as we see it illustrated in the spirit, teachings and life of Jesus.

UNITARIANISM CHRISTIAN.

Rev. Joseph May began his first sermon in his new church in Philadelphia, with the following strong statement of the Unitarian position as a Christian one:

It is fitting on this occasion, and I do it with confidence and emphasis, that we assert our title as a branch of the Christian Church. This title the Unitarian body has never resigned, nor ceased to value. Through nearly a century of existence our own individual organization has always affectionately maintained it. Historically, Unitarianism was by no means a growth outside the Christian Church, nor a secession from it, in any country. Notably in our own it was a development within the Church, maintaining a strict continuity with preceding generations of the Church, and in New England, including a large proportion of its ablest clergy and most influential congregations. In our own present new life and hope we again declare ourselves a Christian Church.

THE EDITOR OF THE CHRISTIAN REGISTER ASKS FOR INFORMATION.

Nothing has caused more surprise and pain, and nothing has done more to complicate the Western situation, than the unexpected position taken by the *Christian Register*. For many weeks before the meeting of the Western Conference at Cincinnati, the editor had been actively employing his columns to shape public sentiment in the denomination in favor of the Western Ethical party, and when the conference was over every other champion was quite thrown into the back ground by the ardor with which he sprang to the defense of the action which the conference had taken. This championship still continues. The theory which has been set up to explain the events which have been taking place in the West—the earnest protest of leading Western workers, the reluctant but compelled withdrawal of influential ministers, laymen and churches from the Western Conference, and the organization of a new Western *Association* upon a Christian basis—is the novel one that a "scare" has been created in the Western churches. This explanation reveals so profound an understanding of the Western people and the Western situation, as to be met by a general smile. About six weeks ago the editor of the *Register* seems to have become desirous of obtaining some "facts" to support his novel theory, and accordingly sent

out a circular to a considerable number of Western ministers and laymen propounding a series of questions—all, however, carefully framed so as to avoid touching the real Western Conference difficulty, or the real problems which are pressing for solution in the West. Among others, the junior editor of the UNITARIAN received one of these circulars. After giving its inquiries due consideration, he sent to their author a somewhat full reply, which was refused publication. Believing, however, that it is calculated to throw light upon the general situation, as well as upon this whole matter of the circular, and the answers thereto which have occupied so much space in the *Register* of late, we give below the more siguificant portion of our communication:—

CHICAGO, July 16, 1886.

To the Editor of the Christian Register:

The questions which you have sent me (with others) for answer, with a view to obtaining light upon "the present condition of Unitarianism and its tendencies in the West" are received. If I reply to them, I must do it frankly and honestly. But frankness and honesty compel me to say, as I do with regret, that all the questions seem to me framed in a manner most effectively to turn attention aside from the real issue and confuse the situation.

Your inquiries are interesting enough, but why should they be made? And especially why should they be made *now?* You ask if there is "any decline in theistic belief among Unitarians"? if there is "any tendency to disown the moral force or the spiritual truth which Unitarianism has received from its Christian heritage"? if there is "any decline in the devotional spirit in our churches"? if "the tendency of Unitarianism is positive and constructive in its relation to the development of character"? and so on, as if somebody had been assailing Unitarianism on these points. But who has been thus assailing it? Who has affirmed or even intimated that Western Unitarians in any considerable numbers, have given up, or propose to give up their theistic belief or their Christian faith? I know of no one who has said this. Certainly I for one, have said *just the opposite of this.* Or who has urged that Unitarianism generally, West or East, has lost its effectiveness in developing character, or promoting education? I know of no one who has thus urged.

What really is it that we have said? *Not* that Western Unitarians in any considerable numbers have given up, or desire to give up, theism or Christianity: but the exact contrary. What we have said is that certain *leaders want* Western Unitarians to give these up, (that is, in the sense of placing them among things no longer regarded as *essentials*), and have succeeded in carrying the Western Conference and some other organizations in favor of this surrender policy. But we have stoutly denied that this correctly represents the real mind and wish of Western Unitarians generally, who, we have steadily maintained, are at heart, both theistic and Christian, and desire their churches and Conferences, and the whole Unitarian movement so to appear and so be known before the world. Indeed the strongest part of our complaint againt the action at Cincinnati was that it did not truly represent the Western churches; and the main point of the pamphlet (*The Issue in the West*) was, that Western Unitarianism has always been theistic and Christian, and wants to remain so, and is not only injured, but is misrepresented and put in a false light before the world, by the Ethical Basis Movement, which a few esteemed brethren are so sleeplessly pushing forward.

Let me indicate a few questions, which, if you had sent them to leading Western Unitarians in the place of the questions you did send, would have been to the point, would not have confused the situation, would have brought you light upon the real "condition" and "tendencies" of "Unitarianism in the West".

QUESTIONS.

1. So far as your acquaintance and observation go, are the Unitarians of

the West generally aware of the real character of the action taken by the Western Unitarian Conference at Cincinnati,—aware that it removed the conference off the basis of Unitarianism (by any standard of Unitarianism known) and placed it upon the basis, distinctly, of Free Religion? And so far as they are aware of the real character of that action, is it your judgment that they generally accept it and abide by it?

2. As to the Unitarians of Illinois,—do they generally understand that their state conference last fall also placed itself on a basis of Free Religion? And do they generally acquiesce in the same?

3. Is it generally understood clearly by Western Unitarians that a few men, personally loved and honored by all, have been laboring quietly but persistently and determinedly for years to get organized Unitarianism in the West generally, to lay aside all declarations or confessions that it is either Christian or theistic. and to recognize nothing as essential but free inquiry and ethics?

4. Is it generally known that these men are trying to bring about a condition of things in the West such that the Unitarian *name* shall not any longer necessarily mean Christian or theist?

5. Is it generally understood that these men are laboring, of course with perfect conscientiousness, to get the Western Unitarian *ministry* open to any who wish to enter it, even if they are not believers in God, or immortality, or worship?

6. If all this is generally understood, how do you think the mass of Western Unitarians feel about it? Do they assent or do they dissent? Will they agree to such a revolution of Western Unitarianism as these facts contemplate, or will they not?

7. Do you think Western Unitarians generally approve of the course of the western publishing committee in putting (in its tracts) the *Index* in its list of Unitarian periodicals?

8. So far as you know do Western Unitarians approve the recommendation of the editors of *Unity*, that our National Unitarian Conference shall do away with its present preamble and its whole Christian and theistic basis, and adopt instead the Free Religious statement of purpose and fellowship proposed by Mr. Potter?

9. Have you ever discovered anything in the history or experience of those Western Societies, which have most nearly approximated the Free Religious position, which leads you to believe that a still further advance on the same road would religiously or morally benefit those societies.

10. Has your observation of the effects of Free Religion and Ethical Culture (West or East) been such as to convince you that either is superior to Christian or theistic Unitarianism, in producing the spirit of worship, consecration of life, nobleness of individual character, charity toward others, or a desire to be useful?

11. As churches and individuals lose their interest in the Christian and the theistic positions and verge more and more toward the Ethical or Free Religious, is it your observation that they usually give more money for religious and missionary purposes?

12. If the extreme and revolutionary views of Mr. Gannett and a few others should eventually, by dint of persistent pushing, come to be accepted by a majority of Western Unitarians, as they have already been accepted as the basis of the Western Conference, and some other organizations, what do you think the result would be?

My dear Mr. Editor, if you had cared to send such questions as these, to a hundred ministers and laymen in the West, they would have been to the point, they would not have been misleading, they would have brought you information which would have thrown real light upon our great and serious Western problem,—a problem which we may all be sure will not be laughed down, nor pooh-poohed down, nor be got out of the way by calling it a "scare", nor be covered up by irrelavent questions, but which will remain until it is frankly and sincerely faced and honestly and candidly solved,—the problem whether Western Unitarians, against their own wish and best judg-

ment in the matter, are going to allow a few esteemed but extreme brethren, whose religious views were biased by the Free Religious movement of twenty years ago, to get control of the rest of the denominational machinery in the West, as they have already got control of the Western Conference, one or more State Conferences, the Western Sunday School Society, Unity, and the Western Tract Publication work, and thus push on, little by little, transforming Western Unitarianism (contrary to the real wish of the great body of our people) from the Christian, or at least theistic movement, it has always been, to an Ethical or Free Religious movement?

This question, Mr. Editor, just this, which your inquiries so strangely miss, is the exact question, and so far as I know, the only seriously important question, that is, at this immediate time, before Western Unitarianism. Has it not been evaded, confused, and covered up long enough? By reason of your distance from the West, you may not have fully understood it before; but now that it is clearly before you, will you not kindly give your attention to *this*, and not to questions which are quite foreign to the Western issue?

Fraternally yours,

J. T. SUNDERLAND.

THE ISSUE IN THE WEST, IN BRIEF.

THE TWO OPPOSING POSITIONS COMPARED AND CONTRASTED.

The Unitarian ministers who were present at the Lakewood School of the New Theology, held frequent and earnest conference on the Western Unitarian situation. All who attended, so far as known, deplored the action of the Cincinnati Conference in refusing to declare, or take any action towards declaring the Conference to have any distinctly Christian or Theistic purpose, or any purpose including worship or an object of worship. There was entire unanimity of sentiment among those present at the consultations as to the action that ought to be taken to place the matter fairly before the Unitarian body; and though several had left before any result was reached, the following contrasted statement expresses our understanding of the position of the parties, and the significance and gravity of the questions at issue between them.

1. Is belief in God essential to Unitarianism?

The Christian, or Theistic party in the West answer, *Yes!*	The Ethical, or Unity party answer, *No!*

2. Is worship essential to Unitarianism?

The Christian, or Theistic party answer, *Yes!*	The Ethical, or Unity party answer, *No.*

3. Ought our churches to stand distinctly for belief in Immortal Life?

The Christian, or Theistic party answer, *Yes!*	The Ethical, or Unity party answer, *Not necessarily.*

4. Ought emphasis to be placed on the moral and spiritual leadership of Jesus Christ and the historic and vital connection of our movement with the Christian Church?

The Christian, or Theistic party answer, *Yes!*	The Ethical, or Unity party answer, *Not necessarily!*

5. Ought our *ministry* to be open to non-believers in God, immortality and worship, if such non-believers desire to enter or remain in it?

The Christian, or Theistic party answer, *No!*	The Ethical, or Unity party answer, *Yes!*

6. Ought our Unitarian *name* to be regarded as one which may properly be appropriated by materialists or atheists?

The Christian, or Theistic party answer, *No!*	The Ethical, or Unity party answer, *Yes!*

7. Ought our Conferences, Associations and other general organizations, which have administrative or missionary functions, and ask contributions from our churches to carry on the same, to stand on a distinctly Christian or Theistic basis of declared aim and purpose?

The Christian, or Theistic party answer, *Yes!*	The Ethical, or Unity party answer, *No!*

8. Ought money contributed to any of our denominational organizations for Unitarian missionary purposes, to be used to "give assistance to any church or organization which does not rest distinctly upon the Christian basis?"

The Christian, or Theistic party answer, *No!*	The Ethical, or Unity party answer, *Yes!*

9. To sum up in a word: Is Unitarianism essentially or necessarily Christian or Theistic?

The Christian, or Theistic party answer, *Yes!*	The Ethical, or Unity party answer, *No!*

On the question of the *essentialness* of *ethics* both parties are agreed.

On the essentialness of "Freedom, Fellowship and Character", both are agreed.

On the essentialness of "Truth, Righteousness and Love", both are agreed.

Both parties unite in saying, men *must* believe in *all* these in order to be true Unitarians; there is no true Unitarianism which leaves these out. So far we go together. Then we separate; and in *this* wise:

The Christian, or Theistic party say: To these ethical and free-thought essentials must be *added* certain Christian and Theistic essentials, viz: at least belief in God and worship, the hope of Immortality, and the moral and spiritual leadership of Jesus. These are precisely as necessary to and fundamental in Unitarianism as are ethics and free thought. Unitarianism is an arch, one foot of which rests upon ethics and the other upon Christian Theism. It is equally impossible to take away either foundation without destroying the arch.	The Ethical, or Unity party say: No, Unitarianism is a structure no part of which rests fundamentally on any Christian or Theistic belief whatever, not even belief in God. Ethics and free thought exhaust its essentials. The Christian and Theistic beliefs named used to be regarded, and still are regarded generally, as necessary; but that they really are so we deny. We contend for a new interpretation of Unitarianism which shall place these among non-essentials. Individually most of us believe, and believe earnestly, in these, and sincerely wish others generally to do the same. But this is purely an individual matter. These Christian and theistic beliefs are no necessary part of Unitarianism, and must not be declared to be. Nothing is essential to Unitarianism but ethics and free thought.

The above comparisons and contrasts show in brief exactly what is the issue in the West.

It is for Unitarians West and East to judge for themselves whether the matter is a trivial one or not.

It is for Unitarians West and East to judge for themselves which side is right, and to take their stand accordingly.

A. A. LIVERMORE, J. T. BIXBY,
A. P. PEABODY, JOHN SNYDER,
RUSH R. SHIPPIN, HENRY H. BARBER,
GEORGE W. CUTTER, J. T. SUNDERLAND.

LAKEWOOD (Chautauqua), August 7, 1886.

Lest any readers of the above think it may not be a correct representation of the position of the Ethical or Unity friends, we allow them below to speak for themselves:

"What makes a Unitarian? Emphasis hearty and complete on freedom, fellowship and character as the supreme things in religion—this and not our theism, however grand—this and not our Christianity, however dear. * * * Yesterday the test-point was at 'Christian'. The question at that point is about settled and the point nearly passed. What else does the National Conference amendment mean but that while most Unitarians are Christians, they do not make that name the test of fellowship? There can, then, be non-Christian Unitarians. To-day the test-point is at 'theism' and 'worship'. Our friends have called another halt—*these* 'beliefs' at least, they say, are necessary to make a 'Unitarian'. * * * We think this bit of history justifies us in holding they are *not* necessary."—*W. C. G., in Unity, Jan. 23, 1886, p. 260.*

"In the west, the ethical, or almost purely ethical, basis of our State Conferences, all organized the last dozen years, attest again this tendency [to hold nothing as *essential* to Unitarianism but those 'vital principles, Freedom, Fellowship and Character in Religion']. * * * By fellowship we mean full right to our common name. We do not mean church hospitalities; we do not mean right to teach in a Sunday-school class; we do not mean right to be a Unitarian layman; we do not mean right to be ordained as a Unitarian minister without previously defining one's belief; we mean none of these things merely, though all of them, of course, where no personal objections enter. We mean *fellowship*, unquestioned and co-equal right to the Unitarian name, the same for non-Christian as for Christian, the same for non-theist as for theist. The editors [of the UNITARIAN] do not mean this. They mean it as far as through the layman, through the Sunday-school teacher, through church membership and the ordination day; but let a *minister* openly surrender the Christian's or the theist's name or worship, and [they hold] his pulpit and himself become non-Unitarian and his building ceases to be a church" [at which Mr. Gannett complains].—*W. C. G., in Unity, March 20, 1886, p. 33.*

"We frankly welcome to our Unitarian name those who do not call themselves Christian and thiest. * * * We said [in a previous article] that the time had now come for Unitarians to recognize and proclaim the fact that its 'principles' [Freedom, Fellowship and Character in religion] *alone*, and not its 'doctrinal beliefs' at all, gave title to our name; and we applied this to the greatest belief of all, belief in 'God'. * * * We *do* mean that those three principles are for us the essentials of Unitarianism. * * * We are more strenuous about this 'creed' of ours than are our friends for their theistic creed."—*W. C. G., in Unity, May 29, 1886, pp. 173, 4, 5.*

"Then can there be 'Unitarians' who are not Christians'? Yes! And who do not worship? Yes! There *can* be; and *are* there any such among you? Yes, a few. Practically, then, how do Unitarians differ from the Free Religious Association or the Ethical Culture Society? As to the basis of fellowship there is no difference. But the F. R. A. work specifically for that basis,—that and nothing else. It came into the world to press those principles, 'Freedom, Fellowship and Character in Religion', upon the host of Christian sects and churches that ignore them. As individuals its members have doctrinal beliefs, but as an association it urges none, has none to urge. * * * The Ethical Society, standing on these principles as basis, works to spread the faith, the practice, the ideals of ethics, while declining—most of them—the 'God' name to represent their religious thought, and declining worship to represent their religious feeling. Unitarians standing on the same principles as basis, and working also for the faith and practice of ethics, use—most of them—the 'God' name for their highest thought, the 'Christ' name for their highest human reverence, and worship to express their highest feeling. Probably nine-tenths of them substantially agree upon these points.—'As a body, then, you are Free Religionists whose free thought leads you to believe in God and worship; almost all of you *are* theists, Christians, worshipers, but you do not *have to be* in order to be 'Unitarians': is that it? Precisely."—*W. C. G., in Unity, Feb. 13, 1886 p. 295.*

"We hold him to be 'Unitarian' who emphasizes Freedom, Fellowship and Character as his three grand emphases. * * * There is another great word which right willingly we would admit [to a place with these] save for one reason—it is worship. And the reason it does not enter is because to most minds it still carries a more than ethical significance; it is the gate through which for them the 'God'-doctrine quietly passes in. That is why some friends want it in the motto, and that is why it must stay out."—*W. C. G., in Unity, May 29, 1886, p. 174.*

"The National Conference will never represent the jubilant movement of reverent thought and devout rationalism in this country until it changes the equivocal, disturbing and dividing words of theology in its constitution for the universal words of righteousness. We heartily commend the following substitute for existing articles, proposed by Mr. Potter [in the *Index* of May 7, 1885.], and second his motion for its adoption, unless, perchance, a still more ringing 'rallying cry for human progress' may be framed:

"'The churches and societies, Unitarian and other, here assembled, reserving to themselves the right to hold and proclaim such other religious principles and beliefs as may seem to them individually to be reasonable and true, but agreeing together that freedom of thought is a sacred and inalienable right of the human mind, and that true character is of vastly higher moment than any uniformity of creed, do hereby unite themselves in a common body to be known as the American Conference of Unitarian and other Independent Societies, to the end of energizing and stimulating one another to the largest exertions in behalf of the important interests which they have at heart for the promotion of righteousness and truth.'"—*Unity Editorial (senior editor), May 23, 1885, p. 119.*

"Resolved, that the primary object of this Conference is to diffuse the knowledge and promote the interests of pure Christianity."—*Resolution rejected by the Western Conference at Cincinnati, May, 1886.*

"Resolved, that, while rejecting all creeds and creed limitations, the Western Unitarian Conference hereby expresses its purpose, as a body, to be the promotion of a religion of love to God and love to man."—*Resolution rejected by the Western Conference at Cincinnati, May, 1886.*

THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

The Thirteenth Conference was held July 15–21, at St. Paul. The attendance at these meetings has grown steadily from the beginning, and was this year the largest on record.

The gathering is essentially a *Conference.* Its doors are open to every one, and the most varying views, differences of opinion that under ordinary circumstances would seem fatal to friendly intercourse, are expressed most freely and without exciting unkind feelings in the opponents.

No resolutions are passed, nothing is *done*, the Conference has no offices to bestow, no contracts to let; the purpose simply to meet, to know each other and to exchange opinions, to tell results in the most informal way, brings these delegates together year after year, and makes them say as they go back to their homes, "It was good for us to be there."

The delegates present at St. Paul were, to a man and a woman, workers in some cause of Charity or Reform, many of them of high standing in their respective departments, most of them giving the work of their lives to the cause they represent; hence the conspicuous absence of the crank element, and the very practical turn the discussions usually took.

There was one very marked principle frequently expressed, coming up again and again, not only in questions of Charity and the treatment of the defective classes, but also in the debates on Reformatories and Jails, and that was the importance of the *personal element* in all such work. Nothing was more emphasized than the thought, that not Institutions, nor Systems, however good and complete, are to save and bless mankind, but that *men* are to save men, that whoso would help his fellow man, be he blind or halt, or criminal, must come into *personal contact* with him,

and lend him of his own strength; must take him by the hand and lift him up.

Probably in no department was the above-mentioned principle so strongly developed as in that of organized city charity. The contrast was clearly drawn between, on the one hand, spasmodic alms-giving, whose principal motive is to avoid the sight of distress, or mere machine relief, given by paid agents out of funds raised by involuntary or voluntary taxation, and, on the other hand, the personal, helpful, friendly aid of the new charity; the former leading to dependence and pauperism, if not to imposture and fraud, the latter offering everywhere a helpful promise of good in the elevation of the poor, and the restoration of families from pauperism to independence.

The report of the committee on Organized Charity, included a brief description of the work in two cities, one to show the magnitude of the task, the other, the possibilities of success. The contrast chosen was between New York and Newport, R. I.—the former with only partial organization, its registered dependent population of a quarter of a million, its list of houses in which they reside, which, if placed side by side would make a street 50 miles long, its record of nearly 1,000 beggars cleared off the streets in one year, and its 924 families redeemed from pauperism and made into citizens in the same time,—the latter with its thoroughly complete organization, its actual knowledge of *all* the poor, and their knowledge of the society, its record of 323 dependent families seven years ago when the work began, and only 148 now, its only great problem how to help the 49 children of its known 22 families where the parents are dissolute, without encouraging the latter in vice.

The contrast was both instructive and hopeful and set people thinking. There were many interesting reports and debates; the "Proceedings*" will be a valuable addition to any public or private library.

* May be obtained of H. H. Hart, St. Paul, Minn. Cloth, $1.50; paper, $1.25. The edition is limited; persons wishing copies should subscribe at once.

Next year's Conference goes still farther west; it will meet in Omaha, Neb.

W. Alex. Johnson.

WOMEN'S WORK.

As the September Unitarian reaches our readers, the churches will be just beginning the work of reassembling and reorganizing their forces after the usual summer vacations, and the question everywhere pressing to the front will be: "What lines of work shall we as a church take up and emphasize during the coming winter"? The same question, only somewhat enlarged as to time and place, occupied the women of our body in conference assembled, both east and west, a few years ago, and they decided after careful thought that at least two kinds of work imperatively needed doing, and they would undertake to do them. These were: First, to awaken among ourselves an interest in, and a systematic study of, our own religious history, biography, and literature; and, Second, to disseminate our religious thought as widely as possible among those not acquainted with it. We were not sure how either work could be most wisely done, but it was something to decide to try, and the trying has developed the ideas of Religious Study-classes and Post-office missions. The latter is now a recognized agency in our denominational propagandism, and quite widely introduced as a regular branch of individual church work. Religious study-classes proved more difficult to inaugurate and sustain. But the thought has been steadily growing and the feeling deepening as to the importance of this work, and we are glad to note a more wide-spread interest in it this season than at any time before; and, what is better still, the thought and interest are no longer confined to the women of our body. At the Chautauqua summer school of New Theology held in July and August, this was one of the subjects which engaged the attention of the ministers present, and a committee, consisting of both men and women, was appointed, to consider and report upon a definite course of study to be submit-

ted later to the public, looking toward definitely-religious study in Chautauqua circles.

At the Unitarian Grove meeting at Wiers, N. H., this summer, the same subject was discussed. "There was a general feeling among those present", so the report reads, "that something should be done to secure a higher religious culture in our churches, and something that would develop the religious nature in a manner that is in harmony with the genius of Unitarianism". And here too a committee of men and women was appointed to consider plans of organization and the preparation of a course of reading.

One of our pioneers in the attempt to systematize and make practical the religious study-class idea is Miss L. Freeman Clarke, who after two or three years of work in a quiet way, and after practicable demonstration of its feasibleness, issues this fall a public notice of her work and its aims. The circular, — given below, speaks for itself. Why should not very many of our churches avail themselves at once of the helps Miss Clarke offers in the form of a definite course of study and books and correspondence? Will not our women in all the churches see to it that the subject has a full discussion in these very first weeks of the autumn, before hands are tied by other work undertaken? And will not all churches organizing religious study classes report the same to this department of the UNITARIAN (address Mrs. Eliza R. Sunderland). Let us have information as to plans of work, interest awakened and progress made, to the end that the good work may spread.

E. R. S.

THE SOCIETY FOR THE STUDY OF UNITARIAN CHRISTIANITY.

The object of this society is to study in regular course some of the most valuable and interesting works of Unitarian writers.

It is intended especially for Sunday-school teachers, for young people (for young people whether members of Unitarian churches or not) and for those who live at a distance from the centres of the Unitarian faith. It is hoped that pleasant relations may be formed with those students who live at a distance from any Unitarian church, and that members of churches in different parts of the country may be brought into friendly sympathy with each other.

There is no fee for membership.

Students who desire may borrow books of the society. They will, in most cases, be expected to pay the postage on books lent to them. The society has already a small library, and will add to it from time to time. Members may read in classes or singly, as they prefer. Those interested in the study of any especial point will be assisted by books and suggestions.

Each student is expected to write once a month to a member of the corresponding committee, in order that a regular report of the progress of readers may be received. This report should be made between the first and tenth day of every month.

Anyone who desires to become a member is cordially invited to join the society. It is desirable that names should be sent in as early as possible. On November 1, the society will be ready to lend the first book of the course to students who may like to borrow from the library.

Any one who intends to join the society may write during the month of September (giving full address) to Mrs. Otto Dresel, Beverly, Mass., after October 1st to Miss L. Freeman Clarke, Jamaica Plain, Mass.

FIRST YEAR'S COURSE OF READING.

1. Christian Doctrine of Prayer. James Freeman Clarke.

2. History of the Origin of the Doctrine of the Trinity. Hugh Stannus. (A small book recently published, containing in clear and interesting form all the facts that are most important in regard to the origin of this doctrine.)

3. Jesus and His Biographers. W. H. Furness.

4. Christ the Revealer. John Hamilton Thom.

5. Religious Duty. Frances Power Cobbe.

SECOND YEAR'S COURSE.

1. Channing and Unitarianism in America. (Channing's Life and Works,

read in connection with Mr. Gannett's manual, for reference.)

2. Steps of Belief. James Freeman Clarke.

3. Endeavors After the Christian Life. Martineau.

Those who have little time for reading may divide the course, giving more time to each book. L. F. C.

CHARLES H. A. DALL.

The death of Rev. Charles H. A. Dall is a great loss to the cause of Unitarian missionary work in India. He was the only link connecting us with the East, and although we often forgot him in his far away sphere, and thought that our rapid American life was of more importance than his slow work with an inert Asiatic people, we really knew his worth, and took pride in the thought that we had one man at least in the East, who equalled, if he did not surpass in devotion, zeal, tact and enthusiasm, any missionary whom our Orthodox brethren have ever sent to those lands. Nothing could equal Mr. Dall's love for his chosen work. He began in his first ministry at Needham, Mass., and afterwards in Baltimore and Canada, to show his longing to serve the poor and unfortunate, and this desire was satisfied when his heart could give itself out to the Indian world, and take the Hindoo people, rich and poor, learned and unlearned, into his embrace. If he had remained in this country at work, we should have heard of him in some wide fields of labor, which might have brought him more renown, but he was unique in the spot he chose for his work. Few envied him his place, but it was all his own. Original, ardent, impetuous in his speech, he must often have carried the conviction to an Eastern mind which months of argument could not have produced. He had the key to those people in their Brahmo Somajes. He did not sacrifice one whit of his Christianity, as many timid critics feared, but brought his listeners adroitly and lovingly to his standpoint.

It is, however, in his schools, that we must see his widest influence. His animated face was ever seen among his pupils, and his little tracts written for their benefit were glowing with simple and affectionate appeals to their higher nature. He was respected by the other missionaries, and never spoke ill of them or their methods; he was quick to find out every liberal-minded Hindoo, put himself into relation with the best native thinkers, wrote for the daily journals, and had also a good hearing among educated English residents of Calcutta. He exhausted his strength often and came home every few years to recruit. He enjoyed seeing his friends, gave a hearty handshake to one and another, and appeared like a spirit of fire at our meetings; but his heart was with the children of the Sun, and there he went back to die. It was happy for him and his friends that his seventieth birthday was so lovingly celebrated of late with offerings of music, speeches and flowers. He was radiant with delight and gratitude, and softly ripened for the great change which was to translate him to a higher work above. M. P. L.

TALKS ABOUT CHURCH LOYALTY.

II. LOYALTY OF THE MIND.

In my first paper, I said that this Unitarian Church of ours deserves our loyalty even if it were only for the spirit of thoughtful freedom which it has always stood for. But there is something more. That freedom has led to the perception of great and noble truths. We do not indeed formulate those truths in any creed or authoritative statement, but none the less they stand out strong and clear. We may not be able to define them, but we can describe them.

Take our thought of *God*. One infinite, everpresent spirit, for whom the highest, all comprehending name is Heavenly Father! None of the abstruse subtleties which came of heathen philosophising, and divided up that infinite life into an imaginary Trinity—we have put all that away and stop where Christ stopped—one God our Heavenly Father!

Or, take our thought of man. No formal definition of man's nature, but man as he is, in his curiously mingled good and evil—certainly not all evil. We have no belief in those old doctrines of the human race being all fallen and utterly ruined. Rather, man seems to us only slowly rising; and salvation is all that greater work in man which helps his rising; all blessed influences from God or man which lift man out of the mud, develop the better nature in him, and raise him out of evil towards goodness and God.

And Christ, so comes our thought of Christ, as one who has lifted man upwards as no other, therefore "our Saviour", not our "substitute" to be punished in our stead, but our "Saviour" by the great influences of his teaching and life! Perhaps it is about Christ that there are the widest shades of difference among us, because our very primary principle is, that the important thing, that which makes men Christians, is not some opinion about him, but simply loving him, believing his teachings, trying to follow him; and still it is mere "shades of difference"; in our great thought of him we are one—that he was not a God to be worshipped, but a great holy teacher to be loved and followed—greatest and holiest of all teachers who have ever been in the world.

And so of the future life, again we do not attempt to define it in any creed, but hold it as a great and blessed thought of life expanding and upreaching towards nobler heights of being. We believe in retribution, only we are sure that whatever of woe and pain there may be there, must still be of God's love and with some hope in it for all. So in hope we are Universalists, for though we hardly dare to set it up as an absolute article of creed, that all will finally be restored, we certainly believe that the way will be open for it and hope for it.

All this is Unitarianism, this great trust in earnest, thoughtful freedom, and these few simple truths which this very freedom has brought out so clearly among us. This is Unitarianism, and it is to this I ask your loyalty in these five things, in mind, in heart, in money, in voice, in hand.

First, I ask you to give your mind to it. I do not place this first because it is the chief thing, but because with us it has practically to come first. Unitarianism means thought. It is not a rush of emotion that can be experienced by the most unthinking. It is not a ready-made system that can be adopted off-hand as one's creed. It is a great light of thought, but it wants thinking. Really think it out, make it your own, and it is rich in the inspiration of loftiest feeling, and of the noblest moral strength. I know it has this power, I have seen it many a time. I have known lonely thinkers who had got into such despair over the old Calvinistic doctrines that they had tried to give up thinking about religion. And a single sermon of Channing's or Freeman Clarke's has come to them and it has changed their lives; it has opened a great light thro' the darkness; it has made it once more a joy to think about religion, once more possible to pray!

And I want you young people to feel something more of this. Don't give all your thought to business, or pleasure, or even to literature, or art, or the hundred vivid interests of the day. Give something of your mind, and give it loyally and earnestly, to these great lines of thought along which, through the ages, the race of man has been feeling its way toward the higher truths of life and God. Know something of the great teachers of the world. Know something of this greatest Teacher whose words are above all others! Do not be satisfied with a few vague thoughts about Him, with such snatches of His teaching as you hear now and then in church. I tell you these lofty thoughts which the world's great souls have discerned in holiest hours, which they have felt as truths shewn to them by God, these are worth knowing, they are worth thinking of, they are worth studying. They are worth having strong and clear in your thought. They would give life a new greatness, even in the midst of smallest things. They

would give an inner strength and power, they would enlarge the whole outlook of the soul, and make life altogether more worth living! All this is in the loyal giving of the mind. B. H.

OUR MISSIONARY WORK.

The Unitarian Church is beginning to move in the matter of missionary work, and we can already discern the fruits of its action both through the postoffice mission and its present itinerant methods. There is no reason why our church cannot be a missionary body, and be able to extend its lines, not only in the West, but in the South, and even in the East, by the use of those methods which are perfectly legitimate and within our province. All we need is to feel the importance of the work, and to realize that a great responsibility rests upon us as a people to extend the Unitarian gospel. The masses are in a measure ready for it, and all that is required is, that it should be taken to them by those who regard it as the truth of God, and one means of elevating and improving the world.

The obligation that rests upon every one who has a vital truth, to promulgate it and extend a knowledge of it among men, is self-evident. Our Orthodox friends are trained to believe that they have a great responsibility in the matter of carrying the Gospel to the heathen, both of their own and of foreign lands. The responsibility rests upon us to do our share of the work of Christianizing and elevating mankind. We believe that we have a religion which, when received and practiced, is calculated to improve the condition of the world, and to give men nobler and better views of God and duty than any ever before promulgated.

We need not be fanatical in pushing our work forward, nor need we fear that we shall be regarded as merely a proselyting sect. We have been afraid of this latter in the past, and in our desire to leave every one free to judge for himself what is true and right, we have overlooked the important fact that our duty to God and to man requires of us a proper interest in the extension of those views of religion which in our own experience we have found to be so helpful and uplifting.

We are doing a great work in the way of forwarding education and philanthropy. The un-sectarian labors of Mr. Mayo, Mr. Hale, Mrs. Livermore and others who reach large classes of people in the name of education and reform, are standing and encouraging facts in that direction. But it seems to the writer we need something more in the way of church extension. Our postoffice mission is doing a grand work; but it is necessarily circumscribed. The American Unitarian Association is accomplishing much for the dissemination of our views, and extension of our church. But, what we wish to emphasize here is, the necessity of some organized general movement all along the line, to promote the cause of Unitarian Christianity. Every society ought to have its missionary branch, its $10 \times 1 = 10$, or Harry Wordsworth organization for the support of the missionary cause, composed both of young people and those of maturer years. We need to kindle a flame of spiritual fervor that will run through our whole denomination. Such things are somewhat contagious, and once get the spiritual flame kindled, the missionary will find ample support and encouragement. Our present methods are imperfect, and our gifts are made in a sort of perfunctory way. Let each and every one who believes in the duty of extending our religion, not only ministers but laymen, *start a fire of this kind at home.* A few determined persons of either sex can accomplish wonders in such a movement. The postoffice mission work attests to this, and there can be no doubt that, if the flame is once kindled among us, it will soon communicate to the whole body.

What we need most now, as a recent writer in the UNITARIAN says, "is to revive the spiritual element, to fan to a flame our smoldering altar-fires." Dogmatism, and mere sectarianism, we do not advocate as a part of our work in church extension. There is enough of

the purely practical and positive in the Christian religion to employ our energies, and enlist our efforts. In fact, the people are sick of dogmatism, and there is a wide demand existing for a simple and practical religion, such as Christ preached, and such as all acknowledge to be reasonable and helpful. What churches will move in this matter during the coming fall and winter? Here is an opportunity for a vast amount of good.

These efforts will also have a tendency to increase the spiritual life of the churches, and by reflex action both will be benefited. *Work!* is the word for to-day; *work*, is what is needed to make this beautiful evangel of ours the grand diapason of the American people, sounding over the wide world.

D. H. Plumb.

Westfield, Mass.

AGNOSTICISM.

It may virtually be said of the stars they are at an infinite distance from us; yet in reference to them the astronomer is not an agnostic. Because a line will not reach to them or around them, he does not pronounce them unknowable. The lines they send down on his spectrum indicate the elements existing there so familiar to him here. In respect to the essential attributes of God, there is no ground for agnosticism. From God, as from some starlit immensity the spectrum of the soul, dependent upon no discovery of science, has always been lighted up with his qualities: intelligence, power, wisdom, goodness and love.

W. M. Bicknell.

A Prayer, Good for a Dark Hour.—Almighty God! the darkness and the light are both alike to Thee. Not so to us; we stumble in the dark, we tremble and are afraid. We pray Thee to be with us, not in the dark of the night only, but in the darkness of the day. Clouds of doubt pass over our souls; clouds of sin hide Thee from our eyes. We gaze upon life's wonders till we can see no more; we watch Thy glories till we are blinded with excess of light. Sorrow's tears dim our weak eyes, till at last we are but as children crying in the dark. Even then would we stretch out the hand of feeble faith: touch us with Thy right hand, and where we cannot see, we will gladly go. Blind, we can sit by the wayside and cry; dark, we will turn to the East whence must come the light. In the night, in the dark, in doubt, in sin, in storm, guide us by Thy right hand. And when we pass through the valley of the shadow of death, let Thy rod and Thy staff comfort us. Be Thou, O God, our Light! Make us to know Thee, the Light of the world! Always and everywhere lead us by Thy right hand, and afterwards receive us to glory. Amen.

—*George Dawson.*

THE LAKEWOOD SCHOOL OF THE NEW THEOLOGY.

This Liberal Christian Summer Chautauqua gathering, held on the shore of the beautiful lake which has now become so famous, was quite all in attendance and general interest manifested that its projectors had dared expect or hope. Of course it had not the years of prestige on its head, that the old Chautauqua movement has, nor the great Methodist and other Evangelical denominations to stand at its back and give it popularity and strength. But it had the vigor of youth on its side, and the enthusiasm engendered by faith in itself. It was the testimony of those best qualified to judge from long familiarity with the old Chautauqua and its work, that no finer two weeks' programme of lectures, sermons, addresses and music was ever known on the lake. If any fault were to be found with the programme at all, it would have to be on the score of possibly too great solidity; and yet the variety in topics treated, as well as in method of treatment, was large and delightful; while the concerts given on several evenings, by the Belle Cole concert company, and the music furnished by the same company on all three Sundays and at the week evening services, were a source of great pleasure to all.

Five different religious denominations were represented among the speakers, the Unitarian most largely (by Drs. Peabody, Hill and Bixby, President Livermore, Prof. Barber, Messrs. R. R. Shippen, Cutter, Thayer, Mason, Sunderland, Snyder and Gordon), and the Universalists next in numbers (by Drs. Atwood, Cone, Rexford and one or two others less well known). The whole number of lecturers and preachers was twenty-one. The longest course of lecturers (ten in number)

was by Dr. Peabody, on "Ethics", the next in length was by Dr. Hill, on "The Postulates of Revelation"; it is superfluous to undertake to say how able both were. Other courses were given by Drs. Atwood and Bixby, President Livermore and Mr. Sunderland. Of course the prevailing themes treated all through the two weeks were religious, ethical and theological, and yet the range outside of these was wide, embracing such topics as Social Science in various aspects, Industrial Education, the Geology of the Chautauqua lake region, the Poetry of Longfellow, Humanitarian Science (by Rev. G. E. Gordon, President of the American Humane Association), the Indian Question, Temperance, the Relation of Religion to Science, and last, but by no means least entertaining or instructive, Dr. Hill's delightful lecture on "Toads". Miss Mary F. Eastman, of Tewksbury, Mass., had the distinction of being the only woman lecturer. The high tide of popular enthusiasm was probably reached in Mr. Rexford's and especially in Mr. Shippen's powerful Sunday sermons.

The success of this Summer School of the New Theology is due primarily to Dr. Townsend, pastor of the Independent Congregationalist church in James own, and the efficient board of directors of the school, made up mainly of prominent laymen from Dr. Townsend's church and from various places in Western New York and Pennsylvania. Next to these, the credit is to be given to President Livermore and Prof. Barber, of Meadville, who from the beginning have given the movement constant encouragement and aid.

The weather through two-thirds of the time the school lasted was very unfavorable, rain falling daily. This of course cut down the attendance from the outside seriously. But when the skies did clear, large numbers came in from Jamestown and the surrounding country, particularly, of course, on Sunday, and to the evening concerts.

We understand that the directors of the school are so well satisfied with the results of their first year's efforts, that they have decided to make the movement a permanent one, and to purchase grounds and put up buildings in time for the gathering of next year.

LITERARY NOTES.

The Life of Theodore Parker has been written in Hindustanee.

Charles Francis Adams, Jr., is to write the life of Richard H. Dana, Jr.

Miss Louisa M. Alcott's sequel to "Little Men" is completed, and will be published in October.

The "Life and Letters of Charles Darwin," by his son Francis Darwin, will be given to the public in the autumn.

D. Appleton & Co. will issue soon "Studies in Modern Socialism and Labor Problems," by T. Edwin Brown, D.D.

"The Modern Jew; His Present and His Future", is the title of a small volume by Anna L. Dawes, about to be issued by D. Lothrop & Co.

"An Introduction to the Study of Robert Browning's Poetry", by Professor Corson, of Cornell University, is announced by D. C. Heath & Co., of Boston.

A new monthly is to be established by Charles Scribner's Sons, New York, to be called *Scribner's Magazine*. The first number is to appear January 1, 1887.

Rev. J. H. Allen has an article in the *Unitarian Review* for August, on "The Four Monopolies," viz.: (1) the money monopoly; (2) the land monopoly; (3) the tariff monopoly; (4) the patent monopoly.

The *September Atlantic* contains a stirring article by George Frederick Parsons, on "The Saloon in Politics", which everybody ought to read; also an interesting estimate of the late E. P. Whipple as a writer, by T. W. Higginson.

The Hungarian Unitarians publish a bimonthly periodical similar to our *Unitarian Review*. It is called the *Christian Seed-Sower*, and has been going 25 years. Professor Kovács, who visited this country three or four years ago, is one of its editors.

Our Best Words has been publishing some admirable "Studies of American Authors"—including Longfellow, Whittier, Holmes, Agassiz and others. Any of our clubs or study classes that propose to take up these writers would do well to send for these "Studies". Address *Our Best Words*, Shelbyville, Ill.

J. Tolboys Wheeler, author of the "History of India from the Earliest Ages" (probably the best popular book on this subject), has completed a second work, supplementing the former and bringing it down to the present time. It is to be published soon by the Macmillans, under the title of "India Under British Rule".

Prof. John T. Stoddard has been making "composite portraits" of some of the young lady students of Smith College, which he prints in a late number of *Science*. The type portrait of the forty-nine members of the last senior class gives us the impression of a very attractive person—an imaginary young lady who looks very real.

Macmillan & Co. have published a cheap, but excellent, edition of the "Golden Treasury" of the best Songs and Lyrical Poems in the English language, selected and arranged, with notes, by Francis Turner Palgrave. It is a volume of three hundred and forty-six pages, and it will prove a storehouse of delight to all into whose hands it may come. The volume forms the latest addition to "Macmillan's Globe Readings from Stand-

ard Authors", which are published at fifty cents each.

Mind in Nature for August contains articles on "The Language of Nature in Man", by Lady Murray-Aynsley, "Cumulative Evidence of the Existence of an Individual Spirit", by Dr. J. E. B. Purdon, of Trinity College, Dublin, "Mind or Machine", by A. N. Waterman, "The Correlation between Mental Work and Physical Force", by Professor Cuthbertson, and a discussion of the question, "Is Death Worth Dying?" Price 10 cents. Comic Publishing Co., 171 W. Washington street, Chicago.

The American Social Science Association holds its next meeting in Saratoga, September 6 to 10. The opening address will be by Hon. Carroll D. Wright (the president of the Association) on "Popular Instruction in Social Science". A very rich treat is promised. Such themes are to be discussed as, "Nervousness of Americans", "Education as a Cure for Crime", "Boycotters and the Law", "Shall Foreign Immigration be Further Restricted by Legislation?" "Social Questions of the Time", "The Right of Property and the Ownership of Land".

Wm. Barrows, D.D., has an exhaustive article in the August *Andover Review* on the question, "Do the American Indians Increase or Decrease?" The conclusion he reaches is that they decrease. According to the most reliable statistics he has been able to gather there has been a decrease within the United States since 1866 of 31,405; that is, from a total Indian population in that year of 295,774, the number has fallen to a total of 264,369 in 1884, and the whole decrease since 1823 has been not less than 262,223; that is, from a total population at that date of 526,592, the number has fallen to 264,369 in 1884. These figures are very startling.

Ruskin's severe illness has naturally given his admirers a new interest in his last book, "Praeterita," the charming account which he has written out of his childhood and youth up to his nineteenth year. His education was as unique as his subsequent literary career has been. We are disposed to think there is in it some very valuable and needed lessons for parents and educators in our day. It would be hard to imagine a boy trained in a way farther removed from the training received now-a-days by the average American or even English boy. We recommend "Praeterita" as not only a thoroughly delightful book, but as one of much more that usual suggestiveness to nearly all classes of readers.

SIGNS AND SEASONS. By John Burroughs. Boston and New York: Houghton, Mifflin & Company. Pp. 289, price $1.50. The name of the author of this volume is a guarantee that it will be a strictly accurate scientific treatise, and those who are acquainted with John Burroughs' other nature studies will not need to be told that in addition to scientific accuracy they may expect such a poetic insight into nature's secrets as will invest cold, dry facts with warm, living interest. Nor will they be disappointed. A veritable bit of real country, with its fresh air, restful quiet, and natural incident and excitement, is snugly packed away within these pages. "Truly man made the city", says the author, "and after he became sufficiently civilized not to be afraid of solitude, and to know on what terms to live with nature, God promoted him to live in the country. * * * A nation always begins to rot first in its great cities, is indeed, perhaps always rotting there, and is saved only by the antiseptic virtues of fresh supplies of country blood. * * * How can a man take root and thrive without land?" This stray bit of moralizing is the *carte de visite* of our author, showing him a country gentleman "to the manor born" who as a wide awake country boy learned to keep the *sharp lookout* described in the first chapter, by means of which he found the secrets of *pine* and *birch*, and learned to sympathize with the *hard fare* and *the tragedies of bird life* which are portrayed in later chapters. It is real experience, too, which makes up the chapter on *Phases of Farm Life, a Salt Breeze* and *a River View.* And what a mingling of practical wisdom, artistic feeling and genuine poetry are found in the last chapter upon *the Roof Tree.* Here is a taste of the poetry: "It seems to me I built into my house every one of those superb autumn days which I spent in the woods getting out stone. I did not quarry the limestone ledge into my blocks any more than I quarried the delicious weather into memories to adorn my walls. Every load that was sent home carried my heart and happiness with it." We can heartily commend SIGNS AND SEASONS as good reading in town or country, for all who have not got too far away from the child spirit to enjoy the story book which good old nurse nature waits ever to read to those whose ears are not too dull to hear.

BOOKS RECEIVED.

TO PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowleged under the head of "Books Received," with statement of publisher's address and price, if known.*

Closet Prayers. Original and compiled. By Thomas Sadler, Ph. D. London: Williams and Norgate. Price----------1s. 6d.

What I Have Taught My Children. By a member of the Theistic Church. London: Williams and Norgate. Price----------

Hymns of Duty and Faith. Selected and arranged by Robert Crompton Jones. London: Williams & Norgate----------

Every-Day Religion. By James Freeman Clarke, author of "Self Culture," etc. Boston: Ticknor & Co. Chicago: S. A. Maxwell & Co. Price----------$1.50

The History of Herod. By John Vickers. London: Williams & Norgate----------

The Story of Archer Alexander. From Slavery to Freedom. By William G. Eliot, a memmer of the Western Sanitary Commission, St. Louis, Mo. Boston: Cupples, Upham & Company----------

Man's Knowledge of God. By Richard Acland Armstrong, B. A. London: Simpkin, Marshall & Co.

Prayers for Christian Worship. By Thomas Sadler, Ph. D. London: Williams & Norgate----------

Devotions and Meditations. With Responses. For use in Children's Services and Sunday Schools. Arranged by Alice E. Willson. London: The Sunday School Association.

Miss Ellis's Mission. By Mary P. W. Smith. Boston: American Unitarian Association.

Industrial Depressions. The First Annual Report of the Commissioner of Labor. Washington: Government Printing House.

The Complete Works of William Ellery Channing, D.D. Quarto edition. Tenth thousand. London: "Christian Life" Publishing Co.

NEWS FROM THE FIELD.

There are already thirteen new applicants for admission to the Meadville Divinity School.

Rev. Henry C. Badger, of Cambridge, expects to visit the West for a few weeks in September and October.

At least two of the Boston ministers who have been across the ocean are back—Brooke Herford and M. J. Savage.

Rev. Robert Collyer preached in London, Eng., Sunday, Aug. 15,—in the morning at Little Portland St. chapel, and in the evening at Essex Hall.

Rev. W. H. Fish, Jr., lately of Troy, N. Y., became minister of the Unitarian Church in Lebanon, N. H., September 1, and will extend his ministry over Hanover and Dartmouth Colleges.

The "First Church" in Boston, of which Rev. Dr. Ellis is pastor, is the mother church, using its original covenant unchanged to this day, the first signature being the name of the first governor—John Winthrop.

We are glad to hear that Rev. J. F. Dutton, who was obliged by ill health to give up his pastorate at Clinton, to the great regret of his people, is very much better and hopes by and by to be able to take up some ministerial work again.

The Free Baptist Assembly of twenty days, at Ocean Park, Me., closed August 20, with a meeting in behalf of Christian Union, with speakers from different denominations. Rev. S. C. Beane was among the invited guests and speakers representing the Unitarians.

Rev. George C. Wright, of Northfield, Mass., is to spend a vacation of six weeks in the West, beginning September first. Mr. Clifford Moore, who recently finished his studies at the Meadville Theological School, will supply his pulpit in Northfield meanwhile.

Messrs. Brown and Stevens, of Meadville Theological School, and Messrs. Lord and Smith, of the Cambridge School, have done splendid missionary work in Maine the past summer; while Mr. Latimer, of Cambridge, has ably assisted Rev. Mr. Morrison in northern New Hampshire.

Rev. C. W. Wendte has removed his residence from San Francisco to Oakland, Cal., a city of 50,000 population, thirty minutes from San Francisco, across the bay. Here he hopes to organize a Unitarian Church. He will also keep on hand a supply of Unitarian and other liberal religious books, papers, tracts and aids in the dissemination of our faith.

Proctor Academy at Andover, N. H., graduated some fine young men and women this summer. This academy, of the same grade as Phillips Exeter Academy, and as thorough and complete in its discipline, is owned and managed by the "Unitarian Educational Society" of New Hampshire, which society has voted to memorialize the National Conference in behalf of denominational schools.

The young people's bible class of the First Unitarian Church, of Midland, assembled for the first time in the new church, passed the following resolution: Resolved, That we extend to Albert Walkley our sincere thanks that his work in Midland has resulted in the organization of a society and the building of a church in which all men may worship God as His children.

F. A. Towsley, Teacher.

Midland, Mich., Aug. 15, 1886.

Arcadia, Wis.—The summer meeting of the Wisconsin Conference was held here August 12–15. Brethren Forbush, of Detroit; Crooker, Allen and Giles, of Madison; Earl, of Gilmanton; Effinger, of Chicago; Miss Woodward, of Madison, and other workers were present from a distance. The meetings lasted over Sunday, and were full of interest and spirit from first to last. The Arcadia Church, under its noble pastor prospers, and is probably now the strongest society of any denomination in the county. A pleasant episode of the meetings was a request from the new church at Gilmanton for admission to the Conference.

Bemis Point (Lake Chautauqua), N. Y.—Mr. Solon Lauer, recently from the Meadville Theological School, is preaching here through the summer, in connection with the New Theology movement of Dr. Townsend.

Camden, N. J.—Rev. N. A. Haskell, of Vineland, N. J., has accepted a call to the pastorate of the Unitarian church.

Charleston, S. C.—Rev. S. C. L. Browne, the minister here, and his wife, are spending their summer vacation in the mountains of northern Georgia.

Chicopee, Mass.—Rev. E. F. Hayward, of Boston, will enter upon his work as pastor here in September.

Cowlesville, N. Y.—Mr. A. N. Somers, who has been preaching here for a year or two to a somewhat independent organization, attended the Lakewood School of the New Theology all through, and on the closing Sunday was ordained by Dr. Townsend, President Livermore and Professor Barber.

He will continue his work in Cowlesville for the present.

East Wilton.—Rev. Frank W. Phalen, of the last Meadville class, has settled here and begun his work and will have charge of both this and the Wilton parish.

Gardner, Mass.—Rev. W. C. Litchfield, late of Berlin, Mass., began his work as pastor here Aug. 1.

Gilmanton, Wis.—A little half-organized independent religious movement was taken hold of last winter by Rev. N. C. Earl, helped to better organization, encouraged, and assisted to complete a little church edifice that was under way. Now the church has been dedicated. Mr. Earl is the minister; everything is prospering, and the society has joined the Wisconsin Unitarian Conference. Well done!

Grand Rapids, Mich.—There is a very prosperous liberal religious movement here among the large Dutch population of the city. A year or two ago a young minister was sent over from Leiden, in Holland, recommended by Dr. Kuenen. He has proved a wise and able worker. Now the society, which is practically Unitarian, numbers about 250 members. Sixty children were baptized last Easter. The movement is self supporting. So far it rents a place in which to hold its services; but in addition to paying its minister it has raised toward a church edifice of its own nearly $2,000.

Hobart.—Said a citizen of Hobart to the Indiana State missionary a few days ago:

"I smoke and chew tobacco and occasionally I go into a saloon and drink a glass of beer—I do not think it is wrong—but my boys do. I have seven boys and they attend the Unitarian church. Not one of them will use tobacco in any form, and they think it very bad to drink beer. That Unitarian church has more influence over them than I have; upon the whole I like to have them go there; I give all I can for the support of that church."

Iowa City, Iowa.—The fiftieth anniversary of the marriage of Mr. and Mrs. J. Norwood Clark, who are among the oldest and most respected citizens of the place, and supporters of the Liberal cause, was celebrated recently by a large gathering of friends. There were tents on the lawn, flowers; presentations of souvenirs; refreshments, music, letters from absent friends, a poem or two, reminiscences, addresses, etc. The exercises which were very interesting, closed with a song, written for the occasion, by the Chairman of the evening, Rev. Oscar Clute.

Jamestown, N. Y.—A daily paper was published during the two weeks of the Lakewood School of the New Theology. A full file, containing many of the best lectures, sermons and addresses, and other information concerning the school, may be obtained for 40 cents. Address Camp and Fuller, Publishers of the *Sunday Sun*, Jamestown, N. Y.

Kansas City, Mo.—Rev. Robert Laird Collier is back from his European trip.

LaPorte, Ind.—Services will begin at the Unitarian church, Sunday, September 5th, at the usual hour. Rev. A. G. Jennings will speak on the following subjects during September and October:

Sept. 5th, "Gnostics and Agnostics."
" 12th, "The Sunday Question."
" 19th, "Emanuel Swedenborg and the Doctrines of the New Church from a Unitarian Standpoint."
Sept. 26th, "The Gospel of Law."
Oct. 10th, "Hebrew Tradition."
" 17th, "The Story of Joshua."
" 24th, "The Book of Job."

There will also be bi-weekly conference meetings Sunday evenings, commencing Sept. 12th, at which practical subjects effecting the immediate welfare of the community will be discussed.

The Sunday School will be reorganized Sept. 5th, at 12 o'clock M., with Prof. W. N. Hailman as Supt. It is hoped all persons of liberal tendencies will avail themselves of this privilege and connect themselves with the school.

Lawrence, Mass.—A new society to be called the Free Church of Lawrence, has been organized, with forty-two members, to be under the charge of Rev. Wm. I. Gill, who recently came from the Methodist body.

Leicester, Mass.—The Second Congregational Society has called to its pastorate Mr. R. F. Johannot, recently of the Cambridge Divinity School. He has accepted and will begin his work September 1.

Lowell, Mass.—A recent number of the *Lowell Mail* contains the excellent paper of Mrs. E. H. Judkins, entitled "Thoughts upon Religious Progress", read at the Wier's Landing Grove Meeting.

Madison, Wis.—The Unitarian society report a large increase in congregation since the completion of their new church, and a doubling of their income from sittings.

Midland, Mich.—Only a little more than a year has passed since Mr. Leverett R. Daniels, just from his studies at Meadville, settled with this young society,—indeed it is only a little more than a year since Mr. Walkley, the then State missionary, organized the society. But already they have a beautiful new church home of their own, finished and dedicated. The dedication day was Sunday, August 15. The dedication sermon was preached in the morning by Rev. J. T. Sunderland, on the subject, "What is Unitarianism"? and in the evening Rev. Albert Walkley, now of Manistee, preached on "The Revival We Need". The church was crowded at both services, and the people were full of joy and hope. Mr. Daniels, who is an excellent worker among the young, as well as

elsewhere, has a flourishing Sunday-school, with a large young people's Bible class. The new house of worship is unique. It is one of the very cheapest we have erected in the West for some years,—the contract price for building having been only $2,000,—and yet it is an almost perfect bit of simple art. With their attractive new church home, and the constructive and earnest work which is being done by their pastor, the Midland people may well go forward with courage and enthusiasm.

Milwaukee, Wis. — At the Annual the Field Day of the Light Horse Squadron of city, Aug. 8, Rev. G. E. Gordon, the chaplain preached on "The Relations of the Military to Society." The sermon, which was full of practical lessons, appropriate to these times of strikes and anarchist demonstrations, was printed in the *Sentinel*.

Philadelphia, Pa.—We are glad to learn from the chairman of the committee having in charge the summer services at the Spring Garden church, that we were mistaken in our announcement last month that these services were given up. Instead of that, it seems that they have been maintained regularly ever since the pastor's departure for Europe, with congregations not large, (as it was not expected they would be), but steadily growing, and with satisfaction and pleasure to all who have attended. When practicable the committee have secured the services of liberal ministers of any denomination. When none such could be readily obtained the services have consisted of music, and readings from Savage's "Belief in God". The chairman of the committee adds: "Wherever a similar desire exists, we recommend a similar effort."

Watertown, Mass.—Rev. W. H. Savage of Leominster, has accepted a call to the church here—to begin his work in the autumn.

Weir's Landing, N. H.—The grove meeting this year seems to have been one of the best ever held here.

Winona, Minn.—Rev. J. H. Crooker has been spending a month here doing missionary work, with a view to the establishment of a Unitarian Church.

LECTURES.

Rev. A. G. Jennings, Secretary of the Indiana Conference of Unitarian and Independent Religious Societies, also State Preacher and Organizer of Unitarian churches for Indiana, is prepared to lecture on the following subjects:—

1. "What is Religion?"
2. "Are the Doctrines of the Liberal Churches Promotive of Piety?"
3. "Gnostics and Agnostics."
4. "The Future Life. How does it affect the present?"
5. "The Book of Revelation."
6. "The Problem of Human Misery."
7. "What shall we do with our criminal classes?"
8. "Temperance; or, Ten reasons why men should not drink rum."

These lectures will be given on week evenings in the State of Indiana without charge except for expenses, the object being to promote the cause of rational religion in the State.

Address, A. G. JENNINGS,
Box 465. La Porte, Ind.

JOTTINGS.

New York city has now over thirty schools for the Chinese.

It is said that Henry Ward Beecher will lecture next winter on Ireland.

Of the 280 English Presbyterian churches, 240 have temperance societies connected with them.

There are 25,000 soldiers in the British army who are active promoters of the temperance cause.

Seventeen of the students of Yale Theological Seminary have pledged themselves to go out as foreign missionaries.

Says Dr. Holmes: "The patient may almost always be saved, if the doctor is called in time; but he should be called two or three hundred years before the patient is born."

Says George F. Parsons, in the September *Atlantic*, "It is absurd to look, in parties dependent upon the saloon, for enlightened patriotism, progressive policies, or any real care for the welfare of the nation."

There was real philosophy in the conduct of the Spaniard, told of by Southey, who "always put on his spectacles when he was about to eat cherries, that they might look bigger and more tempting".

Professor E. S. Morse, in a lecture in Boston on Japan, said that the rich Japanese send their children to school in inferior garments, in order that the children of the poor, who can get no others, may not be ashamed to wear their own clothing.

A new departure in church action is the engagement of Mrs. Goodell, the widow of Rev. Dr. Goodell of the Pilgrim Church, St. Louis, as an assistant in the parish work of the church of which her husband was the late pastor, at a salary of $1,200 a year.

At the Hampton Institute a new feature is a technical school for elementary training in the use of carpenters' tools, admitting both young men and women. Similar elementary technical instruction in blacksmithing, bricklaying and plastering will soon be introduced.

The *Observer* observes: "Some one was talking in a company in Edinburgh, nearly sixty years ago, of the mischief which beliefs had

produced in the world, when Carlyle replied, 'Yes, belief has done much evil; but it has done all the good. A man without a belief is a creature without a backbone—a jelly-fish and not a man.' "

Says Emerson: "To believe your own thought, to believe what is true for you in your private heart is true for all men—that is genius. Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost, and our first thought is rendered back to us by the trumpets of the last judgment."

The Working Women's Protective Union of New York has spent in twenty years $65,000 to conduct seven thousand prosecutions for frauds upon working girls. In this way $25,000 of wages have been collected that never would have been paid otherwise. The object of the Union is to help those who help themselves, and to see that justice is done to a class of worthy persons who stand greatly in need of friends and protection in a great city.

A prize of one thousand dollars for the best book on "The Christian Obligations of Property and Labor", is offered by the American Sunday-school Union, of Philadelphia. The book must contain between 60,000 and 100,000 words, and all competing MSS. must be sent in by November 1, 1887. Such an offer ought to stimulate writers and thinkers to produce a work that will be of great service in the solution of the complicated questions involved.

Says an exchange: "Ralph Waldo Emerson's study in the pleasant old Concord residence is kept just as the sage and poet left it. Over the low mantel hangs a fine copy of Michael Angelo's "Fates". There are curious old Egyptian idols, choice engravings on the walls, and busts of celebrated men here and there about the room. On either side of the fireplace two doors open into the sunny south parlor. In the center of the room is a large table. It is piled with books. On one side lies the little blotting pad with sheets of paper and by it a pen and ink bottle. This is all the paraphernalia of Emerson's writing materials."

When Longfellow translated the "Divina Commedia" every one was obliged, by the example of the learned, to admire it, and a knowledge of Dante at once became imperative. The name of the great Italian was in the mouth of the fashionable and the would-be "cultured" classes of society from morning till night. When the rage was at its height a stranger arrived in Boston to whom a friend, a native of the city, at once put the pertinent inquiry: "Do you like Dante?" "No", was the answer. "I don't know him. Who is he?" "Come along!" cried his delighted friend. "Keep me in countenance. It isn't respectable not to like Dante. I'm the only man in Massachusetts who doesn't, and I detest his very name. Come to dinner with me!"

CALENDAR FOR SEPTEMBER.

A Thought Gem for Every Day.

(Selected from Wordsworth by Mrs. E. E. Marean.)

1. W. Come forth into the light of things,
Let Nature be your teacher.

2. Th. Wisdom is ofttimes nearer when we stoop
Than when we soar.

3. F. To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

4. S. Meekness is the cherished bent
Of all the truly great and all the innocent.

5. S. Give unto me, made lowly wise,
The spirit of self-sacrifice.

6. M. Small service is true service while it lasts.

7. T. Let no mean hope your souls enslave;
Be independent, true and brave.

8. W. Hushed be every thought that springs
From out the bitterness of things.

9. Th. 'Tis my faith
That every flower enjoys the air it breathes.

10. F. Him, only him, the shield of Jove defends,
Whose means are fair and spotless as his ends.

11. S. Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels.

12. S. Our noisy years seem moments in the being
Of the eternal silence.

13. M. The primal duties shine aloft like stars.

14. T. How can he expect that others should
Build for him, sow for him, and at his call
Love him, who for himself will take no heed at all?

15. W. Learn, by a mortal yearning, to ascend,—
Seeking a higher object.

16. Th. The charities, that soothe, and heal, and bless,
Are scattered at the feet of man like flowers.

17. F. The thought of our past years in me doth breed
Prepetual benediction.

18. S. Through love, through hope, through faith's transcendant dower,
We feel that we are greater than we know.

19. S. The bold teacher's doctrine, sanctified
By truth, shall spread, throughout the world dispersed.

20. M. The Gods approve
The depth, and not the tumult, of the soul.

21. T. If rightly trained and bred,
Humanity is humble, finds no spot
Which her heaven-guided feet refuse to tread.

22. W. He is oft the wisest man,
Who is not wise at all.

23. Th. All worlds, all natures mood and measure keep,
For praise and ceaseless gratulation.

24. F. Great is the glory, for the strife is hard.

25. S. The best portion of a good man's life,—
His little, nameless, unremembered acts
Of kindness and of love.

26. S. Trailing clouds of glory, do we come
From God, who is our home.

27. M. Minds that have nothing to confer,
Find little to perceive.

28. T. The world is too much with us; late and soon,
Getting and spending, we lay waste our powers.

29. W. Blessings be with them—and eternal praise,
Who gave us nobler loves and nobler cares.

30. Th. Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither.